



In the name of Allah: the Compassionate, the Merciful

سورة الجاثية

AL-JATHIYAH

Name

It is derived from the sentence *wa tartt kullu ummat- in jathiyat-un* of verse 28, implying thereby that it is the Surah in which the word *jathiyah* has occurred.

Period of Revelation

The period of the revelation of this Surah also has not been mentioned in any authentic tradition, but its subject matter clearly shows that it was revealed consecutively after Surah Ad Dukhan. The close resemblance between the contents of the two Surahs makes them look like the twin Surahs.

Subject Matter and Topics

It answers the doubts and objections of the disbelievers of Makkah about *Tauhid* and the Hereafter and warns them for their attitude that they had adopted against the message of the Qur'an.

The discourse begins with the arguments for *Tauhid*. In this connection, reference has been made to the count- less Signs that are found in the world, from man's own body to the earth and heavens, and it is pointed out that everywhere around him man finds things which testify to *Tauhid* which he refuses to acknowledge. If man sees carefully the variety of animals, the day and night, the rainfall and the vegetation thereby, the winds and his own creation, and ponders over them intelligently, without prejudice, he will find these Signs sufficiently convincing of the truth that this universe is not Godless, nor under the control of many gods, but it has been created by One God, and He alone is its Controller and Ruler. However, the case of the person who is determined not to acknowledge and wants to remain involved in doubts and suspicions is different. He cannot be blessed with the faith and conviction from anywhere in the world.

A little below, in the beginning of the second section, it has been reiterated that the things man is exploiting in the world, and the countless forces and agencies that are serving his interests in the

universe, did not come into being just accidentally, nor have they been provided by the gods and goddesses, but it is One God alone, Who has supplied and subjected these to him from Himself. If only a person uses his mind properly and rightly, his own intellect will proclaim that God alone is man's real Benefactor and He alone deserves that man should pay obeisance to Him.

After this, the disbelievers of Makkah have been taken to task and reproved for their stubbornness, arrogance, mockery and insistence on disbelief with which they were resisting the invitation of the Qur'an they have been warned that this Qur'an has brought the same blessing which had been granted to the children of Israel before, by virtue of which they became distinguished above all the people of the world. Then, when they failed to recognize the true worth of this blessing and disputed their religion and lost it, this blessing now has been sent to them. This is such a code of guidance which shows the clear highway of Religion to man. The people who would turn it down by their own folly, would only prepare for their own doom, and only such people would become worthy of God's succour and mercy who would adopt obedience to it and lead a life of piety and righteousness.

In this connection, the followers of the Holy Prophet have been instructed that they should forbear and pardon the absurd and foolish behavior towards them of the people fearless of God, for if they showed patience God Himself would deal with their opponents and would reward them for their fortitude.

Then, there is a criticism of the erroneous ideas that the disbelievers hold about the Hereafter. They said that life was only this worldly life there was no life hereafter. Man dies in the course of time just as a watch stops functioning suddenly. The body is not survived by any soul, which might be seized and then breathed again into the human body some time in the future. In this regard, they challenged the Holy Prophet, saying: "If you lay a claim to this, then raise our dead forefathers back to life." In answer to this, Allah has given the following arguments:

1. "You do not say this on the basis of any knowledge but are uttering this grave thing on the basis of conjecture. Do you really have the knowledge that there is no other life after death, and the souls are not seized but are annihilated?"
2. "Your this claim rests mainly on this that you have not seen any dead person rising back to life and returning to the world. Is this basis strong enough for a person to make a claim that the dead people will never rise to life? When you do not experience and observe a thing, does it mean that you have the knowledge that it does not exist at all?"
3. It is utterly against reason and justice that the good and the bad, the obedient and the disobedient, the oppressor and the oppressed, should be made equal ultimately. Neither a good act should bear a good result nor an evil act an evil result; neither the grievances of the oppressed be redressed nor the oppressor be punished, but everyone should meet with the same fate ultimately. Whoever has formed this view about the universe of God, has formed a patently wrong view. The unjust and wicked people adopt this view because they do not want to face the evil results of their deeds, but this world of God is not a lawless kingdom; it is rather a system based on the Truth, in which there can be no question of the injustice of regarding the good and the bad as equal.
4. That the creed of the denial of the Hereafter is highly destructive of morals. This is adopted only by such people as are the slaves of their lusts, and for the reason that they should have full freedom to serve their lusts. Then, when they have adopted this creed, it goes on making them more and more perverse till at last their moral sense becomes dead and all avenues of guidance are closed against them.

After giving these arguments Allah says most emphatically: "Just as you did not become living of your own accord, but became living by Our power, so you do not die of your own accord, but die when We send death on you. And a time is certainly coming when you will all be gathered together. If you do not believe in this because of your ignorance and folly today, you may not; when the time arrives, you will see for yourself that you are present before your God and your whole book of conduct is ready accurately, which bears evidence against each of your misdeeds. Then you will come to know how dearly has your denial of the Hereafter and your mockery of it cost you."

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

حم 1

Ha Mim

حم

Translit	<i>Hā-Mīm</i>
AhmedAli	ح م
Jalandhry	ح م
YusufAli	Ha Mim.
M.Khan	Hā-Mīm [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].
Pickthal	Ha. Mim.
Shakir	Ha Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ 2

Is from	مِنْ	The Book	الْكِتَابِ	The revelation of	تَنْزِيلُ
The All-Wise	الْحَكِيمِ	The All-Mighty	الْعَزِيزِ	Allah	اللَّهِ

Translit	<i>Tanzīlu Al-Kitābi Mina Allāhi Al-`Azīzi Al-Ḥakīmī</i>
AhmedAli	یہ کتاب اللہ زبردست حکمت والے کی طرف سے نازل ہوئی ہے
Jalandhry	اس کتاب کا اتارا جانا خدائے غالب (اور) دانا (کی طرف) سے ہے
YusufAli	The revelation of the Book is from Allah the Exalted in power, Full of Wisdom.
M.Khan	The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
Pickthal	The revelation of the Scripture is from Allah, the Mighty, the Wise.
Shakir	The revelation of the Book is from Allah, the Mighty, the Wise.

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ 3

The heavens	السَّمَاوَاتِ	In	فِي	Verily	إِنَّ
For the believers	لِلْمُؤْمِنِينَ	Are signs	لَآيَاتٍ	And the earth	وَالْأَرْضِ

Translit	<i>'Inna Fī As-Samāwāti Wa Al-'Arḍi La'āyātīn Lilmu'uminīna</i>
AhmedAli	بے شک آسمانوں اور زمین میں ایمانداروں کے لیے نشانیاں ہیں
Jalandhry	بے شک آسمانوں اور زمین میں ایمان والوں کے لئے (خدا کی قدرت کی) نشانیاں ہیں
YusufAli	Verily in the heavens and the earth, are Signs for those who believe.
M.Khan	Verily, in the heavens and the earth are signs for the believers.

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

Pickthal	Lo! in the heavens and the earth are portents for believers.
Shakir	Most surely in the heavens and the earth there are signs for the believers.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ ﴿4﴾

And what	وَمَا	Your creation	خَلْقِكُمْ	And in	وَفِي
Moving creatures	دَابَّةٍ	Of	مِنْ	He scattered	يَبُثُّ
Have faith with certainty	يُوقِنُونَ	For people who	لِقَوْمٍ	Are signs	آيَاتٌ

Translit	Wa Fī Khalqikum Wa Mā Yabuththu Min Dābbatin 'Āyātun Liqawmin Yūqinūna
AhmedAli	اور (نیز) تمہارے پیدا کرنے میں اور جانوروں کے پھیلانے میں یقین والوں کے لیے نشانیاں ہیں
Jalandhry	اور تمہاری پیدائش میں بھی۔ اور جانوروں میں بھی جن کو وہ پھیلاتا ہے یقین کرنے والوں کے لیے نشانیاں ہیں
YusufAli	And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.
M.Khan	And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
Pickthal	And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.
Shakir	And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ ﴿5﴾

And the day	وَالنَّهَارِ	The night	اللَّيْلِ	And the separation of	وَاخْتِلَافِ
Allah	اللَّهُ	Sends down	أَنْزَلَ	And what	وَمَا
Of	مِنْ	The sky	السَّمَاءِ	From	مِنْ
Therewith	بِهِ	And revives	فَأَحْيَا	Provision	رِزْقٍ
Its death	مَوْتِهَا	After	بَعْدَ	The earth	الْأَرْضَ
Are the signs	آيَاتٌ	The winds	الرِّيَّاحِ	And in turning about of	وَتَصْرِيفِ
		understand	يَعْقِلُونَ	For a people who	لِقَوْمٍ

Translit	Wa Akhtilāfi Al-Layli Wa An-Nahāri Wa Mā 'Anzala Allāhu Mina As-Samā'i Min Rizqin Fa'aḥyā Bihi Al-'Arḍa Ba'da Mawtiḥā Wa Taṣrifī Ar-Riyāḥi 'Āyātun Liqawmin Ya'qilūna
AhmedAli	اور (نیز) رات اور دن کے بدل کر آنے میں اور اس میں جو اللہ نے آسمان سے رزق (پانی) نازل کیا پھر اس کے ذریعے سے زمین کو اس کے مرنے کے بعد زندہ کیا اور ہواؤں کے بدل کر لانے میں عقل مندوں کے لیے نشانیاں ہیں
Jalandhry	اور رات اور دن کے آگے پیچھے آنے جانے میں اور وہ جو خدا نے آسمان سے (ذریعہ) رزق نازل فرمایا پھر اس سے زمین کو اس کے مرنے کے بعد زندہ کیا

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

	اس میں اور ہواؤں کے بدلنے میں عقل والوں کے لئے نشانیاں ہیں
YusufAli	And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and the change of the winds— are Signs for those that are wise.
M.Khan	And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain, etc. and sometimes bringing the torment), are signs for a people who understand.
Pickthal	And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.
Shakir	And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾

Allah	اللَّهُ	Are the Signs of	آيَاتُ	These	تِلْكَ
With truth	بِالْحَقِّ ۖ	To you	عَلَيْكَ	Which We recite	نَتْلُوهَا
After	بَعْدَ	Speech	حَدِيثٍ	Then in which	فَبِأَيِّ
Will they believe	يُؤْمِنُونَ	And His signs	وَآيَاتِهِ	Allah	اللَّهُ

Translit	<i>Tilka 'Āyātu Allāhi Natlūhā `Alayka Bil-Ĥaqqi Fabi'ayyi Ḥadīthin Ba`da Allāhi Wa 'Āyātihi Yu'uminūna</i>
AhmedAli	یہ الہ کی آیات ہیں جو ہم آپ کو بالکل سچی پڑھ کر سناتے ہیں پس اللہ اور اس کی آیات کے بعد وہ کس بات پر ایمان لائیں گے
Jalandhry	یہ خدا کی آیتیں ہیں جو ہم تم کو سچائی کے ساتھ پڑھ کر سناتے ہیں۔ تو یہ خدا اور اس کی آیتوں کے بعد کس بات پر ایمان لائیں گے؟
YusufAli	Such are the Signs of Allah, which We rehearse to thee in truth: then in what exposition will they believe after (rejecting) Allah and His Signs?
M.Khan	These are the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allāh, which We recite to you (O Muhammad SAW) with truth. Then in which speech after Allāh and His Ayât will they believe?
Pickthal	These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?
Shakir	These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

Liar	أَفَّاكٍ	To every	لِكُلِّ	Woe	وَيْلٌ
				sinful	أَثِيمٍ

Translit	<i>Waylun Likulli 'Affākin 'Athīmin</i>
AhmedAli	ہر سخت جھوٹے گناہگار کے لیے تباہی ہے
Jalandhry	ہر جھوٹے گناہگار پر افوس ہے

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

YusufAli	Woe to each sinful dealer in Falsehoods:
M.Khan	Woe to every sinful liar,
Pickthal	Woe unto each sinful liar,
Shakir	Woe to every sinful liar,

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

Allah	اللَّهُ	The Verses of	آيَاتِ	Who hears	يَسْمَعُ
Yet	ثُمَّ	To him	عَلَيْهِ	Recited	تُتْلَى
As if	كَأَن	With pride	مُسْتَكْبِرًا	Persists	يُصِرُّ
So announce to him	فَبَشِّرْهُ	He heard them	يَسْمَعْهَا ۖ	Not	لَمْ
		A painful	أَلِيمٍ	Torment	بِعَذَابٍ

Translit	Yasma `u `Āyāti Allāhi Tutlā `Alayhi Thumma Yuṣirru Mustakbirāan Ka'an Lam Yasma `hā Fabashshirhu Bi`adhābin `Alīmin				
AhmedAli	جو آیات الہی سنتا ہے جو اس پر پڑھی جاتی ہیں پھر ناقہ بخبر کی وجہ سے اصرار کرتا ہے گویا کہ اس نے سنا ہی نہیں پس اسے دردناک عذاب کی خوشخبری دے دو				
Jalandhry	(کہ) خدا کی آیتیں اس کو پڑھ کر سنائی جاتی ہیں تو ان کو سن کر تولا لیتا ہے (مگر) پھر غرور سے ضد کرتا ہے کہ گویا ان کو سنا ہی نہیں۔ سو ایسے شخص کو دکھ دینے والے عذاب کی خوشخبری سنا دو				
YusufAli	He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!				
M.Khan	Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!				
Pickthal	Who heareth the revelations of Allah recive unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom.				
Shakir	Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.				

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

Of	مِنْ	He learns	عَلِمَ	And when	وَإِذَا
He takes them	اتَّخَذَهَا	Something	شَيْئًا	Our Verses	آيَاتِنَا
There will be	لَهُمْ	For such	أُولَٰئِكَ	As a jest	هُزُوًا ۚ
		A humiliating	مُهِينٌ	Torment	عَذَابٌ

Translit	Wa 'Idhā `Alima Min `Āyātina Shay'āan Attakhadhahā Huzūan 'Ulā'ika Lahum `AdhābunMuhīnun				
AhmedAli	اور جب ہماری آیتوں میں سے کسی کو سن لیتا ہے تو اس کی ہنسی اڑاتا ہے ایسوں کے لیے ذلت کا عذاب ہے				
Jalandhry	اور جب ہماری کچھ آیتیں اسے معلوم ہوتی ہیں تو ان کی ہنسی اڑاتا ہے۔ ایسے لوگوں کے لئے ذلیل کرنے والا عذاب ہے				
YusufAli	And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.				

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

M.Khan	And when he learns something of Our Verses (this Qur'ān), he makes them a jest. For such there will be a humiliating torment.
Pickthal	And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.
Shakir	And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.

مِنْ وَرَائِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿10﴾

And not	وَلَا	Hell	جَهَنَّمُ ۖ	Behind them there is	مِنْ وَرَائِهِمْ
That which	مَا	To them	عَنْهُمْ	Will be of profit	يُغْنِي
Nor	وَلَا	Anything	شَيْئًا	They have earned	كَسَبُوا
Besides	مِنْ دُونِ	They have taken	اتَّخَذُوا	What	مَا
And theirs will be	وَلَهُمْ	As friends, protectors	أَوْلِيَاءَ ۚ	Allah	اللَّهُ
		A great	عَظِيمٌ	torment	عَذَابٌ

Translit	<i>Min Warā'ihim Jahannamu Wa Lā Yughnī `Anhum Mā Kasabū Shay'āan Wa Lā MāAttakhadhū Min Dūni Allāhi 'Awliyā'a Wa Lahum `Adhābun `Aẓīm</i>
AhmedAli	ان کے سامنے جہنم ہے اور جو کچھ انہوں نے کیا تھا ان کے کچھ بھی کام نہ آئے گا اور نہ وہ معبود کام آئیں گے جنہیں اللہ کے سوا مصلحتی بنا رکھا تھا اور ان کے لیے بڑا عذاب ہے
Jalandhry	ان کے سامنے دوزخ ہے۔ اور جو کام وہ کرتے رہے کچھ بھی ان کے کام نہ آئیں گے۔ اور نہ وہی (کام آئیں گے) جن کو انہوں نے خدا کے سوا معبود بنا رکھا تھا۔ اور ان کے لئے بڑا عذاب ہے
YusufAli	In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.
M.Khan	In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers) besides Allāh. And theirs will be a great torment.
Pickthal	Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.
Shakir	Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous punishment.

هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ ﴿11﴾

And those who	وَالَّذِينَ	A guidance	هُدًى ۖ	This is	هَذَا
Their Lord	رَبِّهِمْ	In the Signs of	بِآيَاتِ	Disbelieve	كَفَرُوا
Of	مِنْ	Torment	عَذَابٌ	For them there is	لَهُمْ
		A painful	أَلِيمٍ	Filth, dirt	رِجْزٍ

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

Translit	<i>Hādhā Hudāan Wa Al-Ladhīna Kafarū Bi'āyāti Rabbihim Lahum `Adhābun Min Rijzin 'Alīmun</i>
AhmedAli	یہ (قرآن) توہدایت ہے اور جو اپنے رب کی آیتوں کے منکر ہیں ان کے لیے سخت دردناک عذاب ہے
Jalandhry	یہ ہدایت (کی کتاب) ہے۔ اور جو لوگ اپنے پروردگار کی آیتوں سے انکار کرتے ہیں ان کو سخت قسم کا درد دینے والا عذاب ہوگا
YusufAli	This is (true) Guidance: and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.
M.Khan	This (Qur'ân) is a guidance. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).
Pickthal	This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.
Shakir	This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ﴾

﴿12﴾

Has subjected	سَخَّرَ	It is He Who	الَّذِي	Allah	اللَّهُ
That mai sail	لَتَجْرِي	The sea	الْبَحْرَ	To you	لَكُمْ
By His Command	بِأَمْرِهِ	Through it	فِيهِ	The ships	الْفُلُكُ
His Bounty	فَضْلِهِ	Of	مِنْ	And that you may seek	وَلِتَبْتَغُوا
		Be thankful	تَشْكُرُونَ	And that you may	وَلِعَلَّكُمْ

Translit	<i>Allāhu Al-Ladhī Sakhkhara Lakumu Al-Baḥra Litajriya Al-Fulku Fīhi Bi'amrihi Wa Litabtaghū Min Fadlihi Wa La'allakum Tashkurūna</i>
AhmedAli	اللہ ہی ہے جس نے تمہارے لیے سمندر کو تاج کر دیا تاکہ اس میں اس کے علم سے جہاز چلیں اور تاکہ تم اس کا فضل تلاش کرو اور تاکہ تم اس کا شکر کرو
Jalandhry	نہا ہی تو ہے جس نے دریا کو تمہارے قابو کر دیا تاکہ اس کے علم سے اس میں کشتیاں چلیں اور تاکہ تم اس کے فضل سے (معاش) تلاش کرو اور تاکہ شکر کرو
YusufAli	It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His Bounty, and that ye may be grateful.
M.Khan	Allāh it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,
Pickthal	Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful;
Shakir	Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ﴾

﴿يَتَفَكَّرُونَ﴾ 13 ﴿﴾

All that is	مَا	To you	لَكُمْ	And has subjected	وَسَخَّرَ
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The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

And all that is	وَمَا	The heavens	السَّمَاوَاتِ	In	فِي
It is all	جَمِيعًا	The earth	الْأَرْضِ	In	فِي
In	فِي	Verily	إِنَّ	From Him	مِنْهُ ۖ
For a people who	لِقَوْمٍ	Are signs	لآيَاتٍ	That	ذَلِكَ
				Think deeply	يَتَفَكَّرُونَ

Translit	<i>Wa Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Jamī'āan Minhu 'Inna Fī Dhālika La'āyātīn Liqawmin Yatafakkarūna</i>
AhmedAli	اور اس نے آسمانوں اور زمین کی سب چیزوں کو اپنے فضل سے تمہارے کام پر لگا دیا ہے بے شک اس میں فکر کرنے والوں کے لیے نشانیاں ہیں
Jalandhry	اور جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے سب کو اپنے (علم) سے تمہارے کام میں لگا دیا۔ جو لوگ غور کرتے ہیں ان کے لئے اس میں (قدرت خدا کی) نشانیاں ہیں
YusufAli	And He has subjected to you, as from Him, all that is in the heavens and on earth: behold in that are Signs indeed for those who reflect.
M.Khan	And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
Pickthal	And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect.
Shakir	And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Have believed	آمَنُوا	To (those who)	لِلَّذِينَ	Say	قُلْ
Not	لَا	Those who	لِلَّذِينَ	To forgive	يَغْفِرُوا
Allah	اللَّهِ	The Days of	أَيَّامَ	Hope for	يَرْجُونَ
According to what	بِمَا	People	قَوْمًا	That He may recompense	لِيَجْزِيَ
		earning	يَكْسِبُونَ	They were	كَانُوا

Translit	<i>Qul Lilladhīna 'Āmanū Yaghfirū Lilladhīna Lā Yarjūna 'Ayyāma Allāhi Liyajziya Qawmāan Bimā Kānū Yaksibūna</i>
AhmedAli	ان سے کہہ دو جو ایمان لائے کہ انہیں معاف کر دیں ایام الہی (عذاب) کی امید نہیں رکھتے تاکہ وہ ایک قوم کو بدلہ دے اس کا جو وہ کرتے رہے
Jalandhry	مومنوں سے کہہ دو کہ جو لوگ خدا کے دنوں کی (جو اعمال کے بدلے کے لئے مقرر ہیں) توقع نہیں رکھتے ان سے درگزر کریں۔ تاکہ وہ ان لوگوں کو ان کے اعمال کا بدلہ دے
YusufAli	Tell those who believe, to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned.
M.Khan	Say (O Muhammad SAW) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

	punish these disbelievers, who harm the believers).
Pickthal	Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.
Shakir	Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward a people for what they earn.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿15﴾

A good deed	صَالِحًا	Does	عَمِلَ	Who so every	مَنْ
Does evil	أَسَاءَ	And whosoever	وَمَنْ	It is for his ownself	فَلِنَفْسِهِ ۖ
To	إِلَىٰ	Then	ثُمَّ	It is against it (his ownself)	فَعَلَيْهَا ۖ
		You will be made to return	تُرْجَعُونَ	Your Lord	رَبِّكُمْ

Translit	Man `Amila Ṣālihāan Falinafsihi Wa Man `Asā'a Fa`alayhā Thumma `Ilā Rabbikum Turja`ūna
AhmedAli	جو کوئی نیک کام کرتا ہے وہ اپنے ہی لیے کرتا ہے اور جو کوئی برائی کرتا ہے تو اپنے سر پر وبال لیتا ہے پھر تم اپنے رب کی طرف لوٹنے جاؤ گے
Jalandhry	جو کوئی عمل نیک کرے گا تو اپنے لئے۔ اور جو برے کام کرے گا تو ان کا ضرر اسی کو ہوگا۔ پھر تم اپنے پروردگار کی طرف لوٹ کر جاؤ گے
YusufAli	If anyone does a righteous deed, it ensures to the benefit of it own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.
M.Khan	Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
Pickthal	Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.
Shakir	Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your-- Lord.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿16﴾

The children of	بَنِي	We gave	آتَيْنَا	And indeed	وَلَقَدْ
And the understanding of the scripture	وَالْحُكْمَ	The scripture	الْكِتَابَ	Israel	إِسْرَائِيلَ
From	مِنْ	And We provided them	وَرَزَقْنَاهُمْ	And the prophethood	وَالنُّبُوَّةَ
Above	عَلَىٰ	And We preferred them	وَفَضَّلْنَاهُمْ	The good lthings	الطَّيِّبَاتِ
				All the worlds (mankind)	الْعَالَمِينَ

Translit	Wa Laqad `Ātaynā Banī `Isrā`īla Al-Kitāba Wa Al-Ḥukma Wa An-Nubūwata Wa RazaqnāhumMina Aṭ-Ṭayyibāti Wa Faddalnāhum `Alā Al-`Ālamīna
AhmedAli	اور بے شک ہم نے بنی اسرائیل کو کتاب اور حکومت اور نبوت دی تھی اور ہم نے پاکیزہ چیزوں سے روزی دی اور ہم نے انہیں جہان والوں پر بزرگی دی

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

Jalandhry	اور ہم نے بنی اسرائیل کو کتاب (ہدایت) اور حکومت اور نبوت بخشی اور پاکیزہ چیزیں عطا فرمائیں اور اہل عالم پر فضیلت دی
YusufAli	We did aforetime grant to the Children of Israel the Book, the Power of Command and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.
M.Khan	And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamîn (mankind and jinn of their time, during that period),
Pickthal	And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;
Shakir	And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.

وَأَتَيْنَاهُمُ بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۖ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

Of	مِنْ	Clear proofs	بَيِّنَاتٍ	And We gave them	وَأَتَيْنَاهُمُ
They differed	اِخْتَلَفُوا	And not	فَمَا	Matters	الْأَمْرِ ۖ
What	مَا	after	مِنْ بَعْدِ	Until	إِلَّا
Through transgression	بَغْيًا	The knowledge	الْعِلْمُ	Came to them	جَاءَهُمْ
Your Lord	رَبَّكَ	Verily	إِنَّ	Among themselves	بَيْنَهُمْ ۚ
On the Day of	يَوْمَ	Between them	بَيْنَهُمْ	Will judge	يَقْضِي
They used to	كَانُوا	About that	فِيمَا	Resurrection	الْقِيَامَةِ
		differ	يَخْتَلِفُونَ	Therein	فِيهِ

Translit	Wa 'Ātaynāhum Bayyinātin Mina Al-'Amri Famā Akhtalaḡū 'Illā Min Ba'di Mā Jā'ahumu Al-'Ilmu Baghyāan Baynahum 'Inna Rabbaka Yaqḏi Baynahum Yawma Al-Qiyāmati Fīmā Kānū Fīhi Yakhtaliḡūna
AhmedAli	اور انہیں دین کے کھلے کھلے احکام بھی دیے پھر انہوں نے اختلاف کیا تو علم آنے کے بعد صرف آپس کی ضد سے بے شک آپ کا رب قیامت کے دن ان میں فیصلہ کرے گا جس چیز میں وہ باہم اختلاف کیا کرتے تھے
Jalandhry	اور ان کو دین کے بارے میں دلیلیں عطا کیں۔ تو انہوں نے جو اختلاف کیا تو علم آپہنچنے کے بعد آپس کی ضد سے کیا۔ بے شک تمہارا پروردگار قیامت کے دن ان میں ان باتوں کا جن میں وہ اختلاف کرتے تھے فیصلہ کرے گا
YusufAli	And We granted them clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgement as to those matters in which they set up differences.
M.Khan	And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
Pickthal	And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
Shakir	And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them

out of envy among themselves; surely your -Lord will judge between them on the day of resurrection concerning that wherein they differed.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

On	عَلَىٰ	We have put you	جَعَلْنَاكَ	Then	ثُمَّ
Commandment	الْأَمْرِ	Of	مِّنَ	A plain way	شَرِيعَةٍ
Follow	تَتَّبِعْ	And not	وَلَا	So follow it	فَاتَّبِعْهَا
Not	لَا	Those who	الَّذِينَ	The desires of	أَهْوَاءَ
				know	يَعْلَمُونَ

Translit	Thumma Ja `alnāka `Alā Sharī`atin Mina Al-'Amri Fa Attabi`hā Wa Lā Tattabi` 'Ahwā'a Al-Ladhīna Lā Ya `lamūna
AhmedAli	پھر ہم نے آپ کو دین کے ایک طریقہ پر مقرر کر دیا پس آپ اسی کی پیروی کیجئے اور ان کی خواہشوں کی پیروی نہ کیجئے جو علم نہیں رکھتے
Jalandhry	پھر ہم نے تم کو دین کے کھلے رستے پر (قائم) کر دیا تو اسی (رستے) پر چلے چلو اور نادانوں کی خواہشوں کے پیچھے نہ چلنا
YusufAli	Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.—
M.Khan	Then We have put you (O Muhammad SAW) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarī)
Pickthal	And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.
Shakir	Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.

إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۖ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

﴿١٩﴾

Can avail	يُغْنُوا	Never	لَن	Verily they	إِنَّهُمْ
Allah	اللَّهُ	Against	مِّنَ	You	عَنْكَ
The wrongdoers	الظَّالِمِينَ	And verily	وَإِنَّ	Anything	شَيْئًا ۖ
Of others	بَعْضٍ ۖ	Are friends	أَوْلِيَاءُ	Some of them	بَعْضُهُمْ
Of the pious people	الْمُتَّقِينَ	The Friend, Protector	وَلِيُّ	But Allah is	وَاللَّهُ

Translit	'Innahum Lan Yughnū `Anka Mina Allāhi Shay`āan Wa 'Inna Az-Ẓālimīna Ba`duhum 'Awliyā'u Ba`din Wa Allāhu Wa Līyu Al-Muttaqīna
AhmedAli	کیوں کہ وہ اللہ کے سامنے آپ کے کچھ بھی کام نہ آئیں گے اور بے شک ظالم ایک دوسرے کے دوست ہیں اور اللہ ہی پرہیزگاروں کا دوست ہے

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

Jalandhry	یہ خدا کے سامنے تمہارے کسی کام نہیں آئیں گے۔ اور ظالم لوگ ایک دوسرے کے دوست ہوتے ہیں۔ اور خدا پر ہیزگاروں کا دوست ہے
YusufAli	They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous.
M.Khan	Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliya' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (pious - see V.2:2).
Pickthal	Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).
Shakir	Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

For mankind	لِلنَّاسِ	A clear insight and evidence	بَصَائِرُ	This is	هَذَا
For people	لِقَوْمٍ	And a mercy	وَرَحْمَةٌ	And a guidance	وَهُدًى
				Who have faith with certainty	يُوقِنُونَ

Translit	Hādhā Baṣā'iru Lilnnāsi Wa Hudāan Wa Raḥmatun Liqawmin Yūqinūna
AhmedAli	یہ قرآن لوگوں کے لیے بصیرت اور ہدایت ہے اور یقین کرنے والوں کے لیے رحمت ہے
Jalandhry	یہ قرآن لوگوں کے لئے دانائی کی باتیں ہیں اور یقین رکھتے ہیں ان کے لئے ہدایت اور رحمت ہے
YusufAli	These are clear evidences to men, and a Guidance and Mercy to those of assured Faith.
M.Khan	This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.
Pickthal	This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.
Shakir	These are clear proofs for men, and a guidance and a mercy for a people who are sure.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

Thoe who	الَّذِينَ	Think	حَسِبَ	Or do	أَمْ
That	أَنْ	Evil deeds	السَّيِّئَاتِ	Earn	اجْتَرَحُوا
Believe	آمَنُوا	Equal with those who	كَالَّذِينَ	We shall make them	نَجْعَلُهُمْ
Equal	سَوَاءً	Righteous good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
Worst is	سَاءَ	And after their death	وَمَمَاتُهُمْ ۚ	In their present life	مَحْيَاهُمْ
		Judgment they make	يَحْكُمُونَ	What	مَا

Translit	'Am Ḥasiba Al-Ladhīna Ajtarahū As-Sayyi'āti 'An Naj`alahum Kālladhīna 'Āmanū Wa `AmilūAṣ-Ṣāliḥāti Sawā'an Maḥyāhum Wa Mamātuhum Sā'a Mā Yaḥkumūna
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The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

AhmedAli	کیا گناہ کرنے والوں نے یہ سمجھ لیا ہے کہ ہم ان کو ایمانداروں نیک کام کرنے والوں کے برابر کر دیں گے ان کا جینا اور مرنا برابر ہے وہ بہت ہی برا فیصلہ کرتے ہیں
Jalandhry	جو لوگ برے کام کرتے ہیں کیا وہ یہ خیال کرتے ہیں کہ ہم ان کو ان لوگوں جیسا کر دیں گے جو ایمان لائے اور عمل نیک کرتے رہے اور ان کی زندگی اور موت یکساں ہوگی۔ یہ جو دعویٰ کرتے ہیں برے ہیں
YusufAli	What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds— that equal will be their Life and their death? Ill is the judgment that they make.
M.Khan	Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
Pickthal	Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!
Shakir	Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good- - that their life and their death shall be equal? Evil it is that they judge.

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿22﴾

The heavens	السَّمَاوَاتِ	Allah	اللَّهُ	And created	وَخَلَقَ
In order that may be recompensed	وَلِتُجْزَىٰ	With truth	بِالْحَقِّ	And the earth	وَالْأَرْضَ
What	بِمَا	Person	نَفْسٍ	Each	كُلُّ
Not	لَا	And they	وَهُمْ	It has earned	كَسَبَتْ
				Will be wronged	يُظْلَمُونَ

Translit	Wa Khalaqa Allāhu As-Samāwāti Wa Al-'Arḍa Bil-Ĥaqqi Wa Litujza Kullu Nafsin Bimā Kasabat Wa Hum Lā Yuẓlamūna
AhmedAli	اور اللہ نے آسمانوں اور زمین کو جیسے پائیں بنایا ہے اور تاکہ ہر نفس کو اس کا بدلہ دیا جائے جو اس نے کیا ہے اور ان پر کوئی ظلم نہ ہوگا
Jalandhry	اور خدا نے آسمانوں اور زمین کو حکمت سے پیدا کیا ہے اور تاکہ ہر شخص اپنے اعمال کا بدلہ پائے اور ان پر ظلم نہیں کیا جائے گا
YusufAli	Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.
M.Khan	And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.
Pickthal	And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged.
Shakir	And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَفَّلَهُ عَلَىٰ بَصَرِهِ عِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿23﴾

Takes	اتَّخَذَ	Him who	مَنِ	Have you seen	أَفَرَأَيْتَ
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The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

And left him astray	وَأَضَلَّهُ	His own lust	هَوَاهُ	As his god	إِلَٰهُهُ
Knowing	عَلِمَ	Upon	عَلَىٰ	Allah	اللَّهُ
His hearing	سَمِعِهِ	Over	عَلَىٰ	And sealed	وَحَتَمَ
On	عَلَىٰ	And put	وَجَعَلَ	And his heart	وَقَلْبِهِ
Who then	فَمَنْ	A cover	غِشَاوَةً	His sight	بَصَرِهِ
Allah	اللَّهُ ۚ	After	مِنْ بَعْدِ	Will guide him	يَهْدِيهِ
		Remember	تَذَكَّرُونَ	Will you not then	أَفَلَا

Translit	'Afara'ayta Mani Attakhadha 'Ilahahu Hawāhu Wa 'Adallahu Allāhu `Alā `Ilmin Wa Khatama `Alā Sam`ihi Wa Qalbihi Wa Ja`ala `Alā Baṣarihi Ghishāwatan Faman Yahdīhi Min Ba`diAllāhi 'Afalā Tadhakkarūna
AhmedAli	بھلا آپ نے اس کو بھی دیکھا جو اپنی خواہش کا بندہ بن گیا اور اللہ نے باوجود سمجھ کے اسے گمراہ کر دیا اور اس کے کان اور دل پر مہر کر دی اور اس کی آنکھوں پر پردہ ڈال دیا پھر اللہ کے بعد اسے کون ہدایت کر سکتا ہے پھر تم کیوں نہیں سمجھتے
Jalandhry	بھلا تم نے اس شخص کو دیکھا جس نے اپنی خواہش کو معبود بنا رکھا ہے اور باوجود جاننے بوجھنے کے (گمراہ ہو رہا ہے تو) خدا نے (بھی) اس کو گمراہ کر دیا اور اس کے کانوں اور دل پر مہر لگا دی اور اس کی آنکھوں پر پردہ ڈال دیا۔ اب خدا کے سوا اس کو کون راہ پر لا سکتا ہے۔ بھلا تم کیوں نصیحت نہیں پکڑتے؟
YusufAli	Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn guidance)? Will ye not then receive admonition?
M.Khan	Have you seen him who takes his own lust (vain desires) as his ilāh (god)? and Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?
Pickthal	Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?
Shakir	Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ
 ۚ إِنَّ هُمْ إِلَّا يَظُنُّونَ ﴿24﴾

There is	هِيَ	Nothing	مَا	And they say	وَقَالُوا
This world	الدُّنْيَا	Our life of	حَيَاتُنَا	But	إِلَّا
And nothing	وَمَا	And we live	وَنَحْيَا	We die	نَمُوتُ
The time	الدَّهْرُ ۚ	Except	إِلَّا	Destroys us	يُهْلِكُنَا
Of that	بِذَلِكَ	They have	لَهُمْ	And not	وَمَا
They	هُمْ	Verily	إِنَّ	Any knowledge	مِنْ عِلْمٍ ۚ

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

إِلَّا	Only	يُظُنُّونَ	Are guessing	
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Translit	<i>Wa Qālū Mā Hiya 'Illā Ḥayātunā Ad-Dunyā Namūtu Wa Nahyā Wa Mā Yuhlikunā 'Illā Ad-Dahru Wa Mā Lahum Bidhālīka Min 'Ilmin 'In Hum 'Illā Yazunnūna</i>
AhmedAli	اور کہتے ہیں ہمارا یہی دنیا کا جینا ہے ہم مرتے ہیں اور جیتے ہیں اور زمانہ ہی ہمیں ہلاک کرتا ہے حالانکہ انہیں اس کی کچھ بھی حقیقت معلوم نہیں محض اُکلیں دوڑاتے ہیں
Jalandhry	اور کہتے ہیں کہ ہماری زندگی تو صرف دنیا ہی کی ہے کہ (یہیں) مرتے اور جیتے ہیں اور ہمیں تو زمانہ مار دیتا ہے۔ اور ان کو اس کا کچھ علم نہیں۔ صرف ظن سے کام لیتے ہیں
YusufAli	And they say: "What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us." But of that they have no knowledge: they merely conjecture:
M.Khan	And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only conjecture.
Pickthal	And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess.
Shakir	And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوْا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ

﴿25﴾

To them	عَلَيْهِمْ	Are recited	تُتْلَىٰ	And when	وَإِذَا
Not	مَا	Clear	بَيِّنَاتٍ	Our Verses	آيَاتُنَا
Except	إِلَّا	Their argument	حُجَّتَهُمْ	Is	كَانَ
Bring back	اتُّوْا	They say	قَالُوا	That	أَنْ
You are	كُنْتُمْ	If	إِنْ	Our (dead) fathers	بِآبَائِنَا
				truthful	صَادِقِينَ

Translit	<i>Wa 'Idhā Tutlá `Alayhim 'Āyātunā Bayyinātin Mā Kāna Ḥujjatahum 'Illā 'An Qālū A'tū Bi'ābā'inā 'In Kuntum Ṣādiqīna</i>
AhmedAli	اور جب انہیں ہماری واضح آیتیں پڑھ کر سنائی جاتی ہیں تو سوائے اس کے ان کی اور کوئی دلیل نہیں ہوتی کہتے ہیں ہمارے باپ دادا کو لے آؤ اگر تم سچے ہو
Jalandhry	اور جب ان کے سامنے ہماری کھلی کھلی آیتیں پڑھی جاتی ہیں تو ان کی یہی حجت ہوتی ہے کہ اگر تم سچے ہو تو ہمارے باپ دادا کو (زندہ کر) لاؤ
YusufAli	And when Our Clear Signs are rehearsed to them, their argument is nothing but this: they say "Bring (back) our forefathers, if what ye say is true!"
M.Khan	And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"
Pickthal	And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers. then, if ye are truthful.
Shakir	And when Our clear communications are recited to them, their argument is no other than that they say: Bring

our fathers (back) if you are truthful.

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿26﴾

قُلِ	Say	اللَّهُ	Allah	يُحْيِيكُمْ	Gives you life
ثُمَّ	Then	يُمِيتُكُمْ	Causes you to die	ثُمَّ	Then
يَجْمَعُكُمْ	He will assemble you	إِلَى	To	يَوْمِ	The Day of
الْقِيَامَةِ	Resurrection	لَا	There is no	رَيْبَ	Doubt
فِيهِ	About it	وَلَكِنَّ	But	أَكْثَرَ	Most of
النَّاسِ	Mankind	لَا	Not	يَعْلَمُونَ	know

Translit	<i>Quli Allāhu Yuhyīkum Thumma Yumītukum Thumma Yajma`ukum 'Ilá Yawmi Al-Qiyāmati Lā Rayba Fīhi Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna</i>
AhmedAli	کہہ دو اللہ ہی تمہیں زندہ کرتا ہے پھر تمہیں مارتا ہے پھر وہی تم سب کو قیامت میں جمع کرے گا جس میں کوئی شک نہیں لیکن اکثر آدمی نہیں جانتے
Jalandhry	کہہ دو کہ خدا ہی تم کو جان بخشی ہے پھر (وہی) تم کو موت دیتا ہے پھر تم کو قیامت کے روز جس (کے آنے) میں کچھ شک نہیں تم کو جمع کرے گا لیکن بہت سے لوگ نہیں جانتے
YusufAli	Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgement about which there is no doubt": but most men do not understand.
M.Khan	Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."
Pickthal	Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.
Shakir	Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ ﴿27﴾

وَلِلَّهِ	And to Allah belongs	مُلْكُ	The kingdom	السَّمَاوَاتِ	The heavens
وَالْأَرْضِ ۖ	And the earth	وَيَوْمَ	And on the Day that	تَقُومُ	Will be established
السَّاعَةُ	The Hour	يَوْمَئِذٍ	On that Day	يُخْسِرُ	Shall lose
الْمُبْطِلُونَ	The followers of falsehood				

Translit	<i>Wa Lillahi Mulku As-Samāwāti Wa Al-'Arđi Wa Yawma Taqūmu As-Sā`atu Yawma'idhinYakhsaru Al-Mubṭilūna</i>
AhmedAli	اور آسمانوں اور زمین کی بادشاہی اللہ ہی کی ہے اور جس دن قیامت قائم ہوگی اس دن جھٹلانے والے نقصان اٹھائیں گے

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

Jalandhry	اور آسمانوں اور زمین کی بادشاہت خدا ہی کی ہے۔ اور جس روز قیامت برپا ہوگی اس روز اہل باطل ہمارے میں پڑ جائیں گے
YusufAli	To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established— that Day will the dealers in Falsehood perish!
M.Khan	And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
Pickthal	And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.
Shakir	And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۖ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

Nation	أُمَّةٌ	Each	كُلٌّ	And you will see	وَتَرَىٰ
Nation	أُمَّةٌ	Each	كُلٌّ	Humbled to their knees	جَاثِيَةً ۖ
Its Record	كِتَابِهَا	To	إِلَىٰ	Will be called	تُدْعَىٰ
For what	مَا	You shall be recompensed	تُجْزَوْنَ	This Day	الْيَوْمَ
		do	تَعْمَلُونَ	You used to	كُنتُمْ

Translit	Wa Tará Kulla 'Ummatin Jāthiyatan Kullu 'Ummatin Tud`á 'Ilá Kitābihā Al-Yawma Tujzawna Mā Kuntum Ta`malūna
AhmedAli	اور آپ ہر ایک جماعت کو گھٹنے ٹیکے ہوئے دیکھیں گے ہر ایک جماعت اپنے نامہ اعمال کی طرف بلائی جائے گی (کہا جائے گا) آج تمہیں تمہارے اعمال کا بدلہ دیا جائے گا
Jalandhry	اور تم ہر ایک فرقے کو دیکھو گے کہ گھٹنوں کے بل بیٹھا ہوگا۔ اور ہر ایک جماعت اپنی کتاب (اعمال) کی طرف بلائی جائے گی۔ جو کچھ تم کرتے رہے، آج تم کو اس کا بدلہ دیا جائے گا
YusufAli	And thou wilt see every nation bowing the knee: every nation will be called to its Record: "This Day shall ye be recompensed for all that ye did!"
M.Khan	And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
Pickthal	And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.
Shakir	And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۖ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

Speaks	يَنْطِقُ	Our Record	كِتَابُنَا	This	هَذَا
Verily We	إِنَّا	With truth	بِالْحَقِّ ۖ	About you	عَلَيْكُمْ
What	مَا	Recoding	نَسْتَنْسِخُ	Were	كُنَّا

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

كُنْتُمْ	You used to	تَعْمَلُونَ	do
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Translit	<i>Hādhā Kitābunā Yanṭiqu `Alaykum Bil-Ḥaqqi 'Innā Kunnā Nastansikhu Mā KuntumTa`malūna</i>
AhmedAli	یہ ہمارا دفتر تم پر چچ بول رہا ہے کیونکہ جو کچھ تم کیا کرتے تھے اسے ہم لکھ لیا کرتے تھے
Jalandhry	یہ ہماری کتاب تمہارے بارے میں چچ بیان کر دے گی۔ جو کچھ تم کیا کرتے تھے ہم لکھواتے جاتے ہیں
YusufAli	"This Our Record speaks about you with truth: for We were wont to put on record all that ye did."
M.Khan	This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
Pickthal	This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.
Shakir	This is Our book that speaks against you with justice; surely We wrote what you did,

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ

﴿30﴾

Believed	آمَنُوا	Those who	الَّذِينَ	Then as for	فَأَمَّا
Will admit them	فَيُدْخِلُهُمْ	Righteous good deeds	الصَّالِحَاتِ	And did	وَعَمِلُوا
His Mercy	رَحْمَتِهِ ۚ	In	فِي	Their Lord	رَبُّهُمْ
Success	الْفَوْزُ	Will be	هُوَ	That	ذَٰلِكَ
				The evident	الْمُبِينُ

Translit	<i>Fa'ammā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣālihāti Fayudkhiluhum Rabbuhum Fī RahmatihīDhālika Huwa Al-Fawzu Al-Mubīnu</i>
AhmedAli	پس جو لوگ ایمان لائے اور انہوں نے نیک کام کیے انہیں ان کا پروردگار اپنی رحمت میں داخل کرے گا یہ صریح کامیابی ہے
Jalandhry	تو جو لوگ ایمان لائے اور نیک کام کرتے رہے ان کا پروردگار انہیں رحمت (کے باغ) میں داخل کرے گا۔ یہی صریح کامیابی ہے
YusufAli	Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy: that will be the Achievement for all to see.
M.Khan	Then, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
Pickthal	Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.
Shakir	Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

وَأَمَّا الَّذِينَ كَفَرُوا فَلَمْ تَكُنْ آيَاتِي تُنَلِّىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿31﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	But as for	وَأَمَّا
Recited	تُنَلِّىٰ	My Verses	آيَاتِي	Were not	أَفَلَمْ تَكُنْ

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

And you were	وَكُنْتُمْ	But you were proud	فَاسْتَكْبَرْتُمْ	To you	عَلَيْكُمْ
		criminals	مُجْرِمِينَ	A people who were	قَوْمًا

Translit	Wa 'Ammā Al-Ladhīna Kafarū 'Afalam Takun 'Āyātī Tutlā 'Alaykum Fāstakbartum Wa Kuntum Qawmāan Mujrimīna				
AhmedAli	اور جنہوں نے کفر کیا (انہیں کہا جائے گا) کیا تمہیں ہماری آیتیں سنائی جاتی تھیں پھر تم نے غرور کیا اور تم نافرمان لوگ تھے				
Jalandhry	اور جنہوں نے کفر کیا۔ (ان سے کہا جائے گا کہ) بھلا ہماری آیتیں تم کو پڑھ کر سنائی نہیں جاتی تھیں؟ پھر تم نے تکبر کیا اور تم نافرمان لوگ تھے				
YusufAli	But as to those who reject Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!"				
M.Khan	But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimūn (polytheists, disbelievers, sinners, criminals)."				
Pickthal	And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.				
Shakir	As to those who disbelieved: What! were not My communications recited to you? But you were proud and you were a guilty people.				

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا

وَمَا نَحْنُ بِمُستَيْقِنِينَ ﴿32﴾

Verily	إِنَّ	It was said	قِيلَ	And when	وَإِذَا
Is the truth	حَقٌّ	Allah's	اللَّهِ	Promise	وَعْدَ
(any) doubt	رَيْبَ	Not	لَا	And the Hour	وَالسَّاعَةُ
Not	مَا	You said	قُلْتُمْ	About it	فِيهَا
The Hour	السَّاعَةُ	What is	مَا	We know	نَدْرِي
Only	إِلَّا	We think it	نَظْنُ	Verily	إِنَّ
We	نَحْنُ	And not	وَمَا	As conjecture	ظَنًّا
				Have firm convincing belief	بِمُستَيْقِنِينَ

Translit	Wa 'Idhā Qīla 'Inna Wa`da Allāhī Ḥaqqun Wa As-Sā`atu Lā Rayba Fīhā Qultum Mā Nadrī MāAs-Sā`atu 'In Nažunnu 'Illā Žannāan Wa Mā Naḥnu Bimustayqinīna				
AhmedAli	اور جب کہا جاتا تھا کہ اللہ کا وعدہ سچا ہے اور قیامت میں کوئی شک نہیں تو تم کہتے تھے ہم نہیں جانتے قیامت کیا چیز ہے ہم تو اس کو محض خیالی بات جانتے ہیں اور ہمیں یقین نہیں				
Jalandhry	اور جب کہا جاتا تھا کہ خدا کا وعدہ سچا ہے اور قیامت میں کچھ شک نہیں تو تم کہتے تھے ہم نہیں جانتے کہ قیامت کیا ہے۔ ہم اس کو محض ظنی خیال کرتے ہیں اور ہمیں یقین نہیں آتا				
YusufAli	"And when it was said that the promise of Allah was true, and that the Hour, there was no doubt about its (coming) ye used to say `We know not what is the Hour: we only think it is an idea, and we have no firm				

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

	assurance."
M.Khan	And when it was said: "Verily! Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said;"We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
Pickthal	And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.
Shakir	And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿33﴾

The evil of	سَيِّئَاتُ	To them	لَهُمْ	And will appear	وَبَدَا
And will be completely encircled	وَحَاقَ	They did	عَمِلُوا	What	مَا
They used to	كَانُوا	That which	مَا	About them	بِهِمْ
		mock	يَسْتَهْزِئُونَ	At it	بِهِ

Translit	<i>Wa Badā Lahum Sayyi'ātu Mā `Amilū Wa Hāqa Bihim Mā Kānū Bihi Yastahzi'un</i>
AhmedAli	اور ان پر ان کے اعمال کی برائی ظاہر ہو جائے گی اور ان پر وہ آفت آپڑے گی جس سے وہ ٹھٹھا کرتے تھے
Jalandhry	اور ان کے اعمال کی برائیاں ان پر ظاہر ہو جائیں گی اور جس (عذاب) کی وہ ہنسی اڑاتے تھے وہ ان کو اٹھیرے گا
YusufAli	Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!
M.Khan	And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.
Pickthal	And the evils of what they did will appear unto them, and that which they used to deride will befall them.
Shakir	And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿34﴾

We will forget you	نَنْسَاكُمْ	This Day	الْيَوْمَ	And it will be said	وَقِيلَ
The meeting of	لِقَاءَ	You forgot	نَسِيتُمْ	As	كَمَا
And your abode	وَمَاوَاكُمُ	This	هَٰذَا	Day of yours	يَوْمِكُمْ
For you	لَكُمْ	And there is not	وَمَا	Is the Fire	النَّارُ
		helpers	نَاصِرِينَ	Any	مِّنْ

Translit	<i>Wa Qīla Al-Yawma Nansākum Kamā Nasītum Liqā'a Yawmikum Hādhā Wa Ma'wākumu An-Nāru Wa Mā Lakum Min Nāṣirīna</i>
AhmedAli	اور کہا جائے گا آج ہم تمہیں فراموش کر دیں گے جیسا تم نے اپنے اس دن کے ملنے کو فراموش کر دیا تھا اور تمہارا ٹھکانہ دوزخ ہے اور تمہارا کوئی مددگار نہیں

Jalandhry	اور کہا جائے گا کہ جس طرح تم نے اس دن کے آنے کو بھلا رکھا تھا۔ اسی طرح آج ہم تمہیں بھلا دیں گے اور تمہارا ٹھکانا دوزخ ہے اور کوئی تمہارا مددگار نہیں
YusufAli	It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! And your abode is the Fire, and no helpers have ye!"
M.Khan	And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
Pickthal	And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.
Shakir	And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

ذَلِكُمْ بِأَنكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُورًا وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿35﴾

Took	اتَّخَذْتُمْ	Because you	بِأَنكُمْ	This is	ذَلِكُمْ
In mockery	هُزُورًا	Allah	اللَّهِ	The revelations of	آيَاتِ
The world	الدُّنْيَا ۖ	The life of	الْحَيَاةُ	And deceived you	وَوَغَرَّكُمْ
They shall be taken out	يُخْرَجُونَ	Not	لَا	So this Day	فَالْيَوْمَ
They	هُمْ	Nor	وَلَا	From there (Hell)	مِنْهَا
				Be allowed excuses	يُسْتَعْتَبُونَ

Translit	<i>Dhālikum Bi'annakum Attakhadhtum 'Āyāti Allāhi Huzūan Wa Gharratukumu Al-Ĥayāatu Ad-Dunyā Fālyawma Lā Yukhrajūna Minhā Wa Lā Hum Yusta'tabūna</i>
AhmedAli	یہ اس لیے کہ تم اللہ کی آیتوں کی ہنسی اڑایا کرتے تھے اور تمہیں دنیا کی زندگی نے دھوکے میں ڈال دیا تھا پس آج وہ اس سے نہ نکالے جائیں گے اور نہ ان سے توبہ طلب کی جائے گی
Jalandhry	یہ اس لئے کہ تم نے خدا کی آیتوں کو محول بنا رکھا تھا اور دنیا کی زندگی نے تم کو دھوکے میں ڈال رکھا تھا۔ سو آج یہ لوگ نہ دوزخ سے نکالے جائیں گے اور نہ ان کی توبہ قبول کی جائے گی
YusufAli	"This, because ye used to take the Signs of Allah in jest and the life of the world deceived you." (from) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.
M.Khan	This, because you took the revelations of Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life, (so that they repent to Allāh, and beg His Pardon for their sins).
Pickthal	This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefor this day they come not forth from thence, nor can they make amends.
Shakir	That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿36﴾

The Holy Quran

The Crouching

Sura # 45 – 37 Verses - Makkah

سورة الجاثية

The Lord of	رَبِّ	Is all the praises and thanks	الْحَمْدُ	So to Allah	فَلِلَّهِ
The earth	الْأَرْضِ	And the Lord of	وَرَبِّ	The heavens	السَّمَاوَاتِ
		The worlds	الْعَالَمِينَ	And the Lord of	رَبِّ

Translit	<i>Falillāhi Al-Ĥamdu Rabbi As-Samāwāti Wa Rabbi Al-'Arđi Rabbi Al-'Ālamīna</i>
AhmedAli	پس سب تعریف اللہ ہی کے لیے ہے جو آسمانوں کا رب اور زمین کا رب سارے جانوں کا رب ہے
Jalandhry	پس خدا ہی کو ہر طرح کی تعریف (سزاوار) ہے جو آسمانوں کا مالک اور زمین کا مالک اور تمام جہان کا پروردگار ہے
YusufAli	Then Praise be to Allah Lord of the heavens and Lord of the earth Lord and Cherisher of all the worlds!
M.Khan	So all the praises and thanks be to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds.
Shakir	Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

In	فِي	Is the Majesty	الْكِبْرِيَاءُ	And His	وَلَهُ
And He is	وَهُوَ	And the earth	وَالْأَرْضِ ۖ	The heavens	السَّمَاوَاتِ
		The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ

Translit	<i>Wa Lahu Al-Kibriyā'u Fī As-Samāwāti Wa Al-'Arđi Wa Huwa Al-'Azīzu Al-Ĥakīmu</i>
AhmedAli	اور آسمانوں اور زمین میں اسی کی عزت ہے اور وہی زبردست حکمت والا ہے
Jalandhry	اور آسمانوں اور زمین میں اُسی کے لئے بڑائی ہے۔ اور وہ غالب اور دانا ہے
YusufAli	To Him be Glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!
M.Khan	And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.
Pickthal	And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise.
Shakir	And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.